

the book and its contents, because of him who is author, substance and inspiration. The holy oil in the Jewish tabernacle was never put to a profane use under pain of death. Exodus xxx: 32, 33. The old Jews in their private houses never placed another book upon the Bible. They washed their hands before touching it. They refused to sit on the bench where it lay, and they kissed it as they opened and closed it. Shall the Christian revere less his larger and fuller Bible, with its wealth of Gospel truth?

5. The spirit of *prompt and perfect obedience* to all that it commands; the obedient spirit is the receptive spirit. Matt. v. 8.

6. The spirit of *ferveat believing prayer*, inspired by a sense of need. As we open the word we should open the heart. We should pray before we study. We should turn the very Scripture we read into a prayer. Moses prayed when the ark was taken up or set down, Paul prayed when he opened and when he closed his epistles. Since the Spirit of God alone knoweth the deep things of God, we should call upon God for his light when we look into his word.

7. The spirit of patient waiting for the *divine spiritual interpretation*. The spirit of God moves in Scripture. Words which mean little to the carnal mind are weighty with significance to him who is spiritually enlightened. Lines which are dull to the superficial and worldly student, are brilliant to the persistent, diligent and devout student, who, on bended knee, looks into the mysteries of the word under the illumination of the Spirit. We never know what unfolding of truth is to be made by the divine Spirit. Therefore we should ponder long and patiently, reading as the eunuch read, waiting for some Philip to come by the divine order for our assistance.

8. The spirit of *delight in it*, as the divine revelation of wisdom, love and power—the delight which comes from a thirst, a taste, a genius for it. An old writer says: "As a bar of iron by long lying in the fire waxeth red hot, so that soul which daily employeth itself in reading and meditating on the word of God, groweth to be spiritual and divine, and is kindled in a fire of holy devotion and love by the word of God." Let the word be precious to thy soul.—*J. H. Vincent in Notes for Bible Reading.*

Toll Gate, W. Va.

*Bro. Editor*:—EVANGELIST No. 29, of Vol. 19, is on my table. It contains what is claimed as an answer to my query asked in a previous issue of the EVANGELIST under the caption, "Information Wanted." I look upon the proposed answer as irrelevant, and as a dodge calculated

to divert the mind of the reader from the truth of the case at issue. Resolution No. 3 affirms that Paul has given an admonition; and that that admonition occurs somewhere in Paul's writings, and that it instructs us to "be temperate in all things." Now it is true that such an admonition exists, or it is not true. One or the other.

So the resolution affirms without any ifs or ands about it. If it is in any of his (Paul's) writing the members of that committee can tell where it is. If it is not there they can say so. In the answer we read the following, "We do not claim it to so read, but that is the spirit of Paul's language." The writer would like to have a rule by which he could determine the spirit of words that are not in combination with one another. It is a demonstrated fact that the spirit of any or all law is in harmony with the letter of law. This not the case only in language, but in principle it is universal. For illustration, I want the spirit of ammonia, can it exist without ammonia? or I want the spirit of any chemical or drug, or the essence of any article. Can I get it without the article? How to get the spirit of an admonition that has no existence is a query in my mind. I would honestly like to learn. I am a learner and expect to remain a learner. I have in my possession minutes of an ecclesiastic body in which it is affirmed that where they have no, "thus saith the Lord, they follow the spirit of the word." At one time this body said that the spirit of the word was against Sunday schools. At another time it decided that Sunday schools might be engaged in, when conducted in harmony with the gospel. Still later on, it has become a strong advocate for Sunday schools. The readers can make the application in the foregoing case. This same body at one time decided that the spirit of the word was against baptizing a man that had suspenders on his breeches. I refer to these cases to show up the dodge, contained in that accommodating phrase, "It is according to the spirit of the word." There is too much gum-elastic about it.

Again, the expression carries its own refutation upon its face. Temperance, is moderate use or indulgence in that which is right or good, according to established law. The expression, "Be ye temperate in all things," is not limited, is in the case absolute. Paul says in 1 Cor. 10: 21, "Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord's table, and of the tables of devils." The cup of the Lord is one thing, the cup of the devil

is another thing, so the Lord's table is a thing, and the table of the devil is a thing. So when it comes to the devil's cup and table it is by no means temperance, but total abstinence. Had it not been for the disposition that showed itself in the West Independence reply this wouldn't have been written.

Yours for the gospel alone, untrammelled.

S. W. WILT.

## Church News.

### Hildebrand Items.

On Sunday July 18, I attended the dedication of the union chapel on Yoder Hill, near Johnstown. Found a neat little meeting-house built by the people for the worship of God, which was dedicated as a union meeting-house. Bishop Gephart, of the United Brethren church, preached the dedicatory sermon. A number of ministers were present from the different churches. Rev. John Spangler, of the United Brethren church, Blough of the Menonite church, Spangler of the Methodist church, Haskins, Crofford, Adams, Replogle, Smouse and the writer of the Brethren church, and others. Met many friends and was pleasantly entertained. Hope that much good may result from the meetings which may be held in the little chapel on the hill.

In the evening in company with a good German Baptist brother, I attended services at the Somerset street Brethren church, Brother Haskins in the pulpit. Had a good meeting.

Monday, the 19, by invitation of Brother Shope, I went down to McVeytown, Mifflin County, Pa., to help in their camp meeting. Found a very pleasant camp ground on the very top of a small mountain. The first to meet and greet me on entering the camp ground were our worthy brethren Shope and Wise of the mission field, George and David Sechrist of Hill Valley, Huntington County. The two latter brethren are among the faithful few of Hill Valley church, organized when the writer was in the mission field. Other faces were all strange to me, but soon made their acquaintance. Had very pleasant meetings and on being pressed into the service, preached two or three sermons. On Saturday Brother Replogle put in an appearance. He also preached a sermon or two while among us. On Sunday evening, the 25, we closed the camp meeting. On Monday evening we repaired to the Brethren meeting-house in McVeytown for love feast. Had a most splendid good meeting. On Tuesday evening Brother Wise preached from